



THE TWO WORLDS.

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of SPIRITUALISM,
also to RELIGION IN GENERAL and to REFORM.

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No. 1754—VOL. XXXIV.

FRIDAY, JUNE 24, 1921.

PRICE TWOPENCE.

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Hold SUNDAY EVENING MEETINGS at 6-30 p.m. at
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At 6-30, MR. ERNEST HUNT.
WEDNESDAY, JUNE 29TH, at 7-30, MRS. A. BRITTAIN.

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BROADWAY HALL, (THRO' PASSAGE BETWEEN 4 & 5 THE
BROADWAY).

SUNDAY, JUNE 26TH, at 11, MRS. BEAUMONT-SIGALL.
At 6-30, MADAM DE BEAUREPAIRE.
WEDNESDAY, JUNE 29TH, at 3, HEALING CIRCLE. From
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SUNDAY, JULY 3RD, MR. ERNEST MEADS.

N. L. S. A.
GROVEDALE HALL, GROVEDALE RD., HIGHGATE TUBE STN

SATURDAY, JUNE 25TH, at 7, WHIST DRIVE.
SUNDAY, JUNE 25TH, at 11 and 7, LYCEUM ANNIVERSARY.
WEDNESDAY, JUNE 29TH, MRS. S. PODMORE.
SATURDAY, JULY 2ND, at 7, WHIST DRIVE.
SUNDAY, JULY 3RD, at 11, DR. W. J. VANSTONE.
At 7, MR. A. LAMSLEY.
WEDNESDAY, JULY 6TH, at 8, MRS. MARY GORDON.
Lyceum every Sunday at 3.

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and ASSOCIATES. Clairvoyance by MR. H. LEAF.
THURSDAY, JULY 7TH, at 8-15, MRS. L. HARVEY,
Lyceum every Sunday at 3.

SALE SPIRITUALIST CHURCH SERVICES.

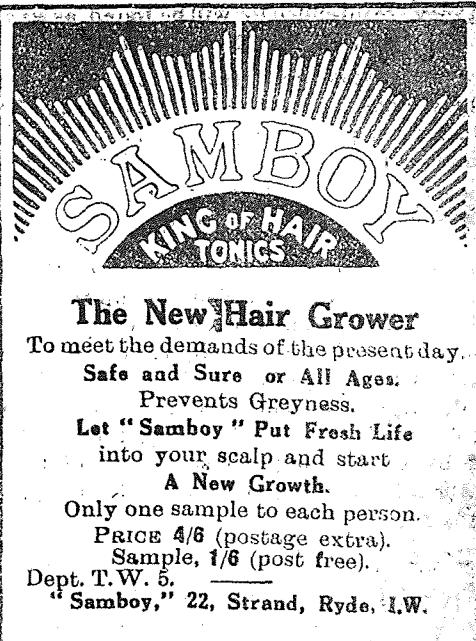
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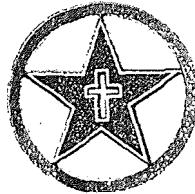
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Mr. Parker.

Mr. John Parker, 13, Armand Street, Roundhay Road, Leeds, says: "For five years I was a victim of kidney trouble. I had a knife-like pain in my back, and to rise from a stooping position was like grinding the life out of me. Other troubles were severe headaches and sleeplessness. Even when I dozed off, my sleep was disturbed by nightmare dreams. My appetite all went, and to add to my suffering, urinary trouble came on. Sometimes a dizzy feeling would come over me, and generally I was so depressed that it was only by an effort that I kept from collapsing altogether."

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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1754—VOL. XXXIV.

FRIDAY, JUNE 24, 1921

PRICE TWOPENCE.

Original Poetry.

The Worlds to Which We Pass—and This.

I READ and think, for think and feel I must
Of what awaits me when my body's dust.
Am I prepared to drop all things that here
Best please and serve me on this mortal sphere ?
That which touch physical, impart they, too,
Their influences on spirit, passing through.
Dear God, Who giv' st me my pleasure great
In simple ways, in things of lowly state,
He thinks that, had I to forego all this
To find in different form my "perfect bliss,"
Oh, I should sadly miss these common things
By putting on me as 'twere spangled wings
Of coloured tissue, as some butterfly
That flits from flower to flower 'neath sunny sky,
And I should long for some such natural talk,
As now I hold with friend in morning walk ;
Or, when at evening, end of work being come,
With wife and children once again at home,
So let me, O my Father, this life ended,
Be by such loving ministration tended,
Something, at least, that will to me convey
The thoughts and feelings of my earthly day.

—H. HALLETT B.

Christianity and the Human Race.

Reason of Its Failure.

G. W. Westrope.

"Liberty, Liberty, what crimes are committed in thy name."

THESE last words of Madam Roland on her way to the scaffold in 1793 are brought to mind as we impartially consider the whole history of the Christian Church, and we might even paraphrase the exclamation of that pathetic figure—*"O, Christianity, what crimes are committed in thy name!"*

Taken as a whole, what more depressing record could one find than the history of the Christian Church; upon whose head in medieval times lay countless unspeakable horrors, together with the crowning infamy of the Inquisition, and in modern times what institution has done more to increase the sum total of human misery, and to cause its victims to say with Baudelaire, "What crime have we committed to deserve to be born?"

I have no wish to give offence to those gentle souls who have found comfort in its teachings, but "I shall not apologise for what is unavoidable." To those whose considered opinion permits them to accept the grotesque story of the immaculate conception—the key-note of this faith—I make no appeal; no argument would be likely to have any effect; but to one here and there the following remarks may be of some slight assistance in placing Christianity and its teachings in their true perspective.

It may be asked, "If Christ was a man of human parentage, how comes it that the religion he founded has attained such a mighty vogue in the most progressive countries of the world?" The answer is that of all the great teachers and founders of schools of ethics, Christ was the one most in sympathy with the needs of humanity of his time, and was of a character which appealed with special force to a world revolted by the inhumanities of

the Roman regime. The supreme charm of his personality and of much of his teaching drew strongly then, and always will draw all who love their fellows, but it should not blind us to the fact that he was a human being, and liable to error, and that his doctrines are not perfect, as claimed by his followers. In the opinion of Professor Hannay and others, more of the truth is to be found in the teachings of other great masters and founders of religions in the East, who rank with Christ among the prophets, but that of Jesus was more readily assimilable by the mentality of Western nations. The inadequacy of the doctrine of turning the other cheek to the smiter has been forcibly demonstrated by the late war, and it has been asked, "Would Christ have stood by, an unresisting witness, if the Roman soldiers, anticipating the modern Germans, had attempted violence towards his mother?"

Among the errors of modern Christianity I would name first the deliberate depreciation of the human mind by what I call the "Worm" school of Christianity. These worthy folk generally commence any conversation on the subject of their religion with the statement that "Man is only a worm, why should a worm presume to argue about its Creator?" etc., etc. Having succeeded in establishing a great "inertia of credulity" in favour of their doctrines the Church is painfully apprehensive of any of its members who persist in employing their individual intellects in dealing with their beliefs. The extent to which this repression on the part of the Church has retarded the wheels of human progress, it is impossible to estimate. She is ever dragged unwillingly along the path of science, and seems to take a special delight in making herself foolish over each great discovery when it is first announced. She imprisoned Galileo for saying the earth went round the sun, and the life of Copernicus—who first declared the earth to be round rather than flat—affords ample opportunity for satirical comment on the relations between the scientific truth-finder and religious authority. Father Bernard Vaughan, the Bishop of London, and several Nonconformist bigwigs vie with each other in heaping condemnation upon poor humanity for using the knowledge science has given them to prevent the misery, starvation and bad health caused by too frequent conceptions, whilst the Church violently opposed the use of anaesthetics in such cases. Unnecessary suffering would appear to be one of the corner-stones of Christianity, and impotence and frigidity among its most cherished virtues.

Agassiz said, "Every new truth goes through three phases: (1) it is contrary to Scripture; (2) it is not new; (3) everybody has always believed it."

The finest and most human creed I know is that propounded by Dr. W. J. Robinson, of New York, "My religion is the religion of humanity. The ultimate aim of all activity should be the happiness of the human race. This is the only criterion which should be applied to any man's life work. I recognise no other standard. Whatever contributes to the happiness and welfare of the human race and of its individual members is right and moral; whatever contributes to its unhappiness and suffering is wrong and immoral." Is not this saner and more worthy of the present intellectual development of the human ego than the creeds of the Churches, with their childish catalogue of pettifogging offences and peevish threats that we shall be punished everlastinglly?

Zola, in his "Paris," p. 157, speaks of the "spurious neo-Catholicism which, with the object of destroying democracy and science, accepts such portions of them as it could adapt to its own views." We may at any rate be quite sure the Creator never intended us to be so unhappy as both the Catholic and Evangelical schools of Christianity

would make us. Must not Christ, the great teacher, whom we all love and admire, have been at fault, however, even as other fine and noble human beings, in that, owing to the indefiniteness of parts of his teaching, together with the excessive use of metaphor, his disciples and followers have been led into grave misrepresentation and grievous dissensions and errors, resulting in a multiplicity of sects?

Fielding-Hall, in "The World Soul," gives the following not wholly caricatured definition of the Christian faith as taught to the young: "A God all-powerful, all-wise, all-loving, made the world—no one knows for why. It is full of misery and suffering. So he sent his son to save it by his blood, because God had to be propitiated for the sin of his own creation. Jesus taught that the world is evil and we must escape it. We must be innocent and pure, abjure the world, and when we die those who succeed in this will go to heaven to live for ever uselessly, because they are unfit for any work, and there is no work to do. The majority will burn in hell for ever." Fortunately at the present day nearly all people, except, perhaps, those in the narrower churches, such as the Roman Catholics, the Calvinists and the Baptists, reject such a faith, certainly all those who have any knowledge at all of Spiritualism.

Dietzgen, in "The Positive Outcome of Philosophy," truly says, "The Christian virtue of abstemiousness received its value only by contrast with corrupt heathenish licentiousness, but is not a virtue when compared to reasonable and normal satisfaction of material needs. It (Christianity) deals with certain means which it calls indiscriminately good without any relation to their ends, and others which it calls indiscriminately bad in the same absolute way."

James McKenzie says, "It is time we had a new religion when we find the four leading Christian nations slaughtering each other in millions to-day by craft and cunning. Such a state as the present spectacle of Europe presents has never been known before in the history of the world. The Christian Church has no guidance to offer men in this crisis, either for the present world or the next." The clergy now, more than at any previous time, are striving hard to preserve the "status quo" of conventional thought in opposition to the law of evolution.

The Christianity of Christ, as shown in the writings of the New Testament, is a religion of extreme and rigid asceticism clearly impossible of realisation by humanity at large, and this is the reason for its half-admitted failure. One is reminded of the saying of Schopenhauer, "How few think justly of the thinking few! How many never think, who think they do!" The majority of church-goers would probably not be classed among his "thinking few," but the minority must be driven to admit in their hearts of hearts that their religion condemns them inevitably to hypocrisy—unfortunately a typically English failing.

Robbed of the highest gift bestowed upon humanity—the free and unfettered use of their intelligence—and pretending to live up to an impossible and, therefore (vide Emerson), an undesirable standard, they land themselves either in hypocrisy or agnosticism. Let us remember that the chief defect in the average human mind is a lack of proportion. How much more important it is to the general run of mankind and womankind to follow the conventions, to "keep in" with society, than to think out for themselves the problems of existence.

The inculcation of fear is another cardinal mistake of the Church of Christ, and how it has been exploited to their own advantage by the ministers of all sects—in company with the Ju Ju man of darkest Africa—also by large employers of labour! There is a large firm in the city of London which periodically pays a Nonconformist parson to preach to its employees because, forsooth, it believes Christianity "pays"! "The essential humanity of all ages" is unconnected with Christianity, and occultism teaches that believers in hell are more likely to experience something of torture after this life than others—such is the power of thought. Might this not be described as one of the "dangers of Christianity"?

The intolerance of the more enthusiastic religious people in England, Scotland, Wales and Ireland, whose object appears to be to make life impossible to the average healthy individual, is a product of Christianity. How the

leaders of the churches delight in ranting against what they call sin! What a barren place this world would be to the Rev. F. B. Meyer, the Bishop of London and Father Bernard Vaughan, if there was no "sin" in it. They would no doubt wax very indignant at the claim of the Spiritualists that to do "absolute" wrong is impossible to those above a certain stage of psychic development. At some future time it will be acknowledged the "sin of seeing sin" is one of the greatest sins, as Elizabeth Silverwood says, also the greatest enemies of progress are the obscurantists of whom the clergy are chief.

Mr. Walter De Kerlor, the popular lecturer on Occultism (whose expulsion from this country on the trumped-up plea that he was an "undesirable alien" is a standing disgrace to its clerical instigators) well said that "All human miseries and sufferings are caused through errors in human intelligence, and—as in great wars—proportional to the sum of the errors."

"Qui vult decipi, decipiatur," and while the aim of the Christian Church remains on the one hand to keep the greatest possible number of people from the free exercise of their intelligence, and on the other to keep them in a state of sexual starvation, Christianity will continue to lose ground.

"There is no higher religion than the truth."

The Need for Workers.

E. Jones.

A RECENT article in THE TWO WORLDS calling attention to the above subject is really important, inasmuch as it records a failing of Spiritualists in general, and also a very fitting desire on the part of the S.N.U. to avert what seems to many a possible danger. It could easily be said, and fairly well proved, that Spiritualism, in our own country even, has workers to-day that could be favourably compared with any church or cause in the kingdom. But this would be far from being good enough, and would be quite useless and meaningless as an argument to cover the real scarcity of workers on our platform to-day. Such seeming argument would beg the whole issue. That any confirmed Spiritualist should ask the question, "Why should I work for Spiritualism?" is in itself tragical, but it is a tragedy that must be faced sooner or later, because we daily meet with the question; if not in actual words, we do so in principles and actions. We shall, so far as we can, try to answer the question above suggested. We feel very humble, but fervid and eager in trying to do so.

"Why should I work for Spiritualism?" We should work for Spiritualism, firstly and lastly, because it is a value. It is not an imposed value. It is not a value that has been put upon it by men, so as to make it useful, such as the value of money, for instance. Money value is man-made, and it fluctuates in value with the money market. Spiritualism is a value in itself. It is not man-made value, it does not fluctuate. Supply and demand cannot add nor withdraw a fraction from its value. It is infinite in quantity and quality. It is eternally essential. Apart from water, fish are unthinkable to us; they could not live nor survive. Without Spiritualism souls could not exist, neither could they shine. As air is to the physical world and body, so is Spiritualism to the spiritual world and its soul.

We are at times inclined to think that the scarcity of workers is really due to the scarcity of Spiritualists. Personal talk and dealings with many professing Spiritualists force a conclusion that many, alas! are spiritists, and not at all Spiritualists. These people are of a kind that think of nothing further than circles and seances. So strong is the adventurous love of a seance, that 10s. 6d. is but a trifling sum to pay to secure a seat at a sitting. On the other hand, a weekly to aid the church in its everyday work of educating and teaching in the grand philosophy of Spiritualism is a thorn to their souls and a cross to their hearts. Never has the idea crossed the threshold of their consciousness to present themselves at the movement's Lyceum! To "open the door for the children" is not yet on the map of their existence. They have a royal road to wisdom and knowledge; no need of heavy reading nor hard and serious

thinking. They seem to be "getting" all by "sitting" much. We know it to be true that they get what they desire, and perhaps what they deserve also. To these people phenomena is all—the Alpha and Omega, the beginning and end.

We are afraid that this laxity in the quality of desire, this meagreness of vision, is the real cause for the lack of enthusiasm, for the lack of the soul-throbbing energy that our glorious cause is so worthy of. We humbly and gratefully praise the Infinite Source of all wisdom and love, and also the noble and devoted spirit people of the realms above, for phenomena, but—and with reverence be it said—phenomena is not all, it is not the end; rather should it be considered as means to an end. It is all that. It has a purpose, which is to demonstrate the glorious fact of the survival of man, but the survival of man is but one step only, a glorious step, but a step for all that. It is a step which should lead to the higher steps along the never-ending path of man's spiritual evolution. We should desire, not life only, but more life, a life that is higher in its desires, richer in its aspirations, purer in its thoughts and actions. We should not be satisfied with it "over yonder" only, we should desire it here and now, as a personal, social, national and international possession. We should desire it as a power within to triumph over powers and principles opposing from without.

Yes, Spiritualism is a value. It is the value we need. It is the infinite reservoir that can supply the very power that will work, and is working, for righteousness to-day. The nature of this power is a security and guarantee of its triumphal success. A true vision and a divine conception of this value will breed workers, not only in quantity but in quality also, workers that will go forth proclaiming and teaching the divine philosophy and the grand evangel of Spiritualism.

* *

Weird Scenes in Ghostland.

W. H. Moyes.

THE HAUNTED HOUSE AT PEVENSEY.

No more suitable environment for scenes in Ghostland could, perhaps, be desired than that to be found in old-world Pevensey, on the historic Sussex coast. It would be surprising, indeed, if there were not blended with its antiquity elements of a distinctly supernormal character, for, to the psychic and very sensitive mind, its limited area seems to be crowded by phantoms.

AN ISLE OF PHANTOMS.

There was a time, in the long distant past, when Pevensey was an island, and the district surrounding the ancient castle was dotted with other islands, that now form part of the marshlands. The Ancient Britons had a stronghold there until the Romans took it and founded one of their great fortresses and the City of Anderida. On their retirement from the country the Britons returned to Pevensey, but, in 491 A.D. a Saxon chief named Ella landed a force from four ships, and after capturing the castle killed the British inhabitants and founded the kingdom of Southsex, now Sussex. So terrible, however, had been the deeds of "battle, murder, and sudden death" exacted there that the followers of Ella were afraid to settle inside the walls of the Roman fortress, and they lived outside of it, where modern Pevensey may now be found.

Those who have visited the ruins of the ancient castle in the dusk or in the moonlight have sometimes had uncanny feelings aroused within them. Apparitional and shadowy figures seemed to pass them, and strange faces appeared and disappeared. Ghostly companies of warriors, with their chiefs and priests, rose up in the mist and then faded away as quickly as they had come. It is, indeed, an old-world dreamland, in which imaginative minds can conjure up panoramic pictures,

"Till their own dreams at length deceive them,
And, oft repeating, they believe them."

THE MINT HOUSE SPECTRE.

But it is not within the area of the ruined medieval fortress that modern visitors will find the best evidence of a supernormal character. They must inquire rather for

the old Mint House at Pevensey, for it monopolises attention as a haunted building. Directly connected with the castle that was taken by William the Conqueror (when he landed with his army in Pevensey Bay before he defeated King Harold), but outside the massive ruined walls on the eastern side, it is one of the most interesting half-timbered structures on the Southern coast. Apart from its uncanny reputation, antiquarians and lovers of old buildings can not fail to find in it a great deal to excite their curious study and examination. As there is but one storey above the ground floor, it is a matter of general surprise that it should be found to contain as many as twenty-eight rooms, and that it should have such an exceptionally remarkable history, both as a Mint House and as the scene of a tragedy in which the chief actor was a London merchant of a most vengeful spirit.

Strange to say it is in the smallest of all the rooms that the spectral figure of a woman has been seen by many people in past years, including Mr. C. H. Allen, the owner of the house, who has been living in it and using it, as a most attractive centre for curios, for the last sixteen years. The exact place where the spectre was seen in this room was shown to me during my visit to the house, and I observed that the chamber—the size of which was not more than 12ft. by 10ft.—was reached from the corridor which runs through the middle of the building, and that the only window in it overlooked a space enclosed by walls.

Among those who have slept in this room was a visitor who wished to test, by his own experience, whether it was really haunted, as previously described. With the object of preventing any practical joke being played upon him, as has been done in some such cases, he locked the door of the room when he retired to it at night, and, having satisfied himself that the window was securely fastened, and that it could not be opened from the outside, he took the further precaution of placing threads across the framework to enable him afterwards to see whether the window had been tampered with. He then proceeded to spend the night on the couch, which had been brought to the room for the purpose, and he remained fully dressed so as to be prepared for all emergencies.

Nothing happened for a considerable time, and the investigator, being tired of waiting to see something, must have fallen asleep. Suddenly, however, he was aroused by a noise like that of tapping, and, listening intently, he concluded that it came from the direction of the window. Looking then towards it, he was somewhat alarmed to see there what seemed to be the face of someone looking into the room from the outside, although the room was on the upper floor. He was so much surprised that he uttered a cry, when the figure entered through the fastened window and stood at the bottom of the couch on which he was lying.

The spectral figure was that of a woman, who wore a dress somewhat similar to those shown in pictures, and on the stage, representing the time of Queen Elizabeth. The visitor could not see her face clearly enough to enable him to distinguish her features, probably for the reason that the apparition did not remain long enough in the same position, but, flitting to the window, suddenly disappeared.

The investigator then sprang from the couch, and ran to the door, which was locked as he had left it, and left the room and aroused the inmates of the house. Returning with the others to the room, he went to the window, where he expected to find the threads broken, but they were just as he had left them. No doubt, therefore, remained that the house was really haunted, as had so many times previously been reported.

THE TRAGIC ORIGIN OF THE APPARITION.

Few more tragic crimes have been perpetrated than that which has given this old Mint House such an abnormal reputation. All the elements of mystery, jealousy, intrigue, treachery and vengeance are combined to account for the spectral appearance referred to above. To make the origin of the tragedy clear to readers, it is necessary to explain that the property once belonged to Dr. Andrew Borde, who, in 1542, was Court Physician to King Henry VIII. He afterwards filled the same office in the reign of King Edward VI., who was induced to stay at the Mint House for the benefit of his health. The king's bedroom is shown to visitors, and next to it is that used by the Court Physi-

cian, who attended the delicate young monarch while he was staying at Pevensey.

About forty years later the house was rented from the then owner by a London merchant named Thomas Dight, and he brought to it a lady who was at first supposed to be his wife, although it afterwards became known that they were not married. During the merchant's absence from Pevensey the woman seems to have been concerned in an intrigue with a stranger, and it is stated that, returning unexpectedly to the house one day, he found the lovers in each other's arms. Furious with jealous rage, Dight devised a terrible revenge which he proceeded to put in practice with the aid of his servants.

The house had derived its name from the fact that the original building was used for minting operations during the reigns of William the Conqueror, William II., Henry I., and King Stephen. The Pevensey Mint is mentioned in *Domesday Book*, and the room in which the coins were struck will be found close to the large kitchen—the most ancient part of the building. It is to be regretted that the furnace in which the minting process was carried on no longer exists, but its position in the Minting Chamber can still be traced by visitors to the house.

CRIMES IN THE MINTING CHAMBER.

When, by his orders, both the stranger and the woman had been surprised and bound hand on foot, Dight ordered their removal to the Minting Chamber. On their arrival there he had the woman's tongue cut out, and she was then left lying on the stone floor to watch the terrible manner in which her stranger lover was dealt with. The latter was first fastened by chains to the wooden ceiling, and then a fire was lighted under him on the stone floor, and he suffered a cruel death from flames and smoke. The man's body was afterwards thrown over the town bridge and was carried out to sea, while the woman was confined in a secret room upstairs, where she was left to die in agony, her body being afterwards buried away in the same building. So completely was the news of these crimes concealed by Dight and his servants that nothing was heard of them until a short time before the death of the merchant, when he made a confession of it to some friends. It is the spectre of the murdered woman who haunts the building, and adds to its otherwise remarkable history experiences of a supernatural character.

SUBTERRANEAN PASSAGE AND SMUGGLERS' HAUNT.

As the question is sometimes raised why such an important building as the Mint House should have been placed outside the castle walls, it may here be explained that it was erected for the coinage of money at Pevensey at a time when there was no suitable site for it within the fortress. But communication with it was secured by means of a subterranean passage running between the inner castle keep and the minting chamber itself. Proof of this interesting fact exists in the old Mint House at the present time, for visitors can see there the entrance to the passage itself. When inspecting this notable room they will find there is a doorway that leads to two other rooms, which, strange to say, have no windows and give no evidence of being otherwise lighted from without.

These and other rooms of the same character in that part of the building are believed to have been so constructed with cunningly hidden openings for the purpose of receiving smuggled goods in the days when Pevensey was regarded as a suitable centre for the dodging of Customs House officials. Nearly all the best apartments in the house will be inspected with interest, for they are splendid specimens of oak wainscoting, attractive carvings, and panelings which are in a splendid state of preservation, while the great oak beams attract general attention. Unfortunately, one owner of the house must have had the oak work covered with plaster, and it was only by accident long afterwards that the falling away of some of the plaster revealed the real character of the work, while further stripping exposed also some excellent frescoes, reminding the visitor of the same kind of fresco work in old churches that had been covered up in Puritan days.

SIR HARRY RALT'S FATAL NIGHT.

There is scarcely any part of this building that does not excite interest in one way or another. The Borde

bedroom, for instance, to which reference has been made as adjoining that in which King Edward VI. slept, is connected with another tragic story reminiscent of the fighting days of 1607. Among the guests who then were there was a quick-tempered Knight named Sir Harry Ralt, and one night some noisy travellers rode into Pevensey on horseback after the people there had gone to bed, demanded admittance to an inn nearly opposite to Mint House. As it was refused, they tried to batter down the door, when Ralt, roused from his sleep, jumped out of his bed, threw up the window, and angrily called upon the travellers to stop the tumult and to go elsewhere. Interference was objected to in such a forcible and offensive manner that Ralt, although he was in his night-gear, seized his sword, in the use of which he was very skilful, leaped out of the window, and a fight at once commenced, in which he was helped by the landlord of the inn. The struggle resulted in three of the travellers being seriously wounded when the other two, taking advantage of the fact that Ralt had been fatally injured, helped their friends to escape on horseback, and the knight was taken into the Mint House, where he died almost at once.

It will thus be seen that the record of this remarkable building is somewhat unique, and as the owner has filled it with tempting curios of many descriptions, visitors are given the opportunity of satisfying their interest and curiosity in regard to it in every respect.

A Few Thoughts on Spiritualism.

G. A. Morley Wright.

A GREAT and mighty change in the religious world has taken place since those strange occurrences in the humble home of the Fox family in Hydesville on March 31st, 1848, when the cry went forth, "The spirits have been heard from those that we mourned as dead, behold they are alive." "Good news of great joy, if true," said one. "A delusion," said another. "If it is true, prove it," others declared.

During many years of ridicule, scorn, contempt and bitter opposition, Spiritualism has come into its own. Through good and evil report the "old brigade" fought the battle, and we are to-day reaping that which they sowed. God help us to be faithful to the work yet to be done. Let our Spiritualism be clean—no pandering or compromise. Proclaim with clarion sound the teachings given by the spirits through our revered pioneer, Emma Hardinge Britten. Practise the brotherhood of man.

Spiritualism has a twofold object in view. First, to prove the continuity of life beyond the grave. Second, to show the value of life here and now. We are apt to forget that spirits are made here, also that the life beyond this "vale of tears" depends upon the life lived here, the eternal law of nature being "as we sow we reap." No putting of sins upon the "lamb," but all must bear his own punishment for wrong-doing. From a clear conception of that day we shall find that there can be no "charity" from the rich to the poor. It is rather an obligation incurred by our fathers and ourselves, a standing debt we owe them for remaining poor to keep us rich. Spiritualism demands that we must help our fellow-man just as much as Christ did who went about doing good amongst the outcasts. It should be our aim to make the world understand that we are all sons of God, the poor and the rich. We must read again the stories of the rich young man, "Good Samaritan," "Prodigal Son," and, if you like, that sterling book, "Her Benny." Why have we been taught that God ordained that there should be rich and poor, and that we must be content to remain in the condition of life to which He has called us? Because it suited the purpose of the teachers, and because in their opinion it is the divine will. There is something wrong when on the one hand there is untold wealth and on the other hand extreme poverty. Spiritualism demands that this has to be righted here and now. Therefore in order to make our power effective we must live it. The older was, "How did he die?" Let us ask, "How did he live?" For after all, it is the life that counts. The kindly, cheery, cheering words, hearty, gay, pure ideals. Be happy, be

making others happy. Never speak ill even of your enemies. Create a sphere of sunshine, go where you may.

It is because of the moral teachings of Spiritualism that it is essential that "capital punishment" should be abolished, for you don't hang the man. May we steadily pursue the way of duty, doing our share, playing the game fair and square by the guidance of the "arisen ones," doing all we can in leaving the world better than we found it.

Spiritualism has opened the door which before was locked, and by its phenomena has proved beyond all doubt that instead of death (horrid word) there is simply a transition from lower realms to realms above. As we sit around the table all in one accord, a knock is heard, words are spoken, forms are seen, touch is felt, and we are not afraid, for they are our own kith and kin, who are trying to make their presence known. It is in the home circle that the real foundation of our cause is laid. Let us not be selfish with the good fare. Rather let us get into the "open air," and put before a starving world the conditions where they, like us, can eat and be satisfied. Above all, may we never do or say anything that will besmirch the cause to which we belong. Ere long we shall be called home, and may we be ready to answer, feeling that we can say with St. Paul, "I have fought the good fight, I have finished my course." Then we shall hear the Father and Mother of All say, "Well done, good and faithful servant."

The Dean of Chester on Spiritualism.

SPEAKING recently at a meeting held at the Town Hall, Chester, on the subject, "Spiritism and Kindred Difficulties," the Dean of Chester said:—

"With regard to Spiritism, which was by no means new, it had cropped up rather vigorously within the last few years, but it was as old as the world. It was interesting to note that whenever it had appeared, and wherever they had records of its appearances, the messages which purported to come from the other side invariably represented current notions of that particular age. To-day we had more or less scrapped—he did not say whether it was legitimate or wise or not—the sort of notions of heaven and hell our grandfathers held. It was very odd that when you got automatic writing to-day it almost invariably represented those particular notions you could get in theosophical books. One could, therefore, hardly help getting the suspicion that a very large part of it was born on this physical plane, and nowhere else."

He thought the only possible attitude of an intelligent person at the present with regard to Spiritism was an agnostic one. Modern psychology—things like psycho-analysis—had only added immensely to the complication, and we were discovering that we ourselves are much more complicated beings than we imagine.

"Our own thinking was amazingly potent as a creative factor. What a person thinks would somehow come into expression. Personally, he admitted that the endeavour to know as much as we could about the unseen world and those there, was a perfectly legitimate object of knowledge. There was no reason why we should not."

"He was also prepared to admit many phenomena that we did not understand. The human being was a very complicated and nicely balanced machine, and it behaved us not to play with a very delicate instrument. He did not deny for a moment the possibility of contacting beings on the next plane, but it was only common-sense to suppose that a very mixed company would be reached. It was an extremely interesting subject, but a dangerous one. But when Spiritism was claimed as a religious cult, one was on different ground altogether, and it appeared to him then to be futile and demoralising. If so, why was it here at all? How was it that with its immense and splendid Faith the Church was not satisfying the hearts and needs of thousands of people who believed they got in other folds what the Church ought to give much more satisfactorily?"

"We did not want to look upon God as high up above, and little me down below, with a great vacuum between."

We had to discover that that vacuum was full, and that the world was one great living whole, crammed with love.

"Did his hearers ever talk of their guardian angel? If not, let them hold a little seance that afternoon of their own in their own room alone. The communion of saints was a perfectly real thing, and they should make it warm and living. Such communication did not derogate from Christ any more than the learning of love at one's mother's knees derogated from God. It was God's way of teaching. One's guardian angel was Christ's own hand coming out to touch one. The basis of what lay beyond rested on one single rock, and that was the character of God Himself. Why he (the speaker) believed that he should survive the grave with an immense life in front of him that was utterly satisfying was because he knew what the character of God was." (Applause.)

We note the willingness of the good Dean to rely on the tentative findings of "modern psychology," whilst ignoring the fact that modern "spiritism" (to use the Dean's own term) has provided the major portion of the data upon which its advanced position is based. Modern psychology would be poor indeed but for the findings of William James, F. W. H. Myers, and others.

We are interested to know that the Dean knows what the character of God is, but since theologians have so many times altered their opinions on this particular matter, it reads to us something like presumption. Whilst we have every sympathy for a man's ideals, it is possible to presume too much. The Dean's attitude to Spiritualism seems to be partly sympathetic, partly contemptuous, but in the endeavour to define the superiority of his own position, he appears to beg the question.

The Annual Conference at Halifax, July 2nd and 3rd.

Notes for Delegates.

1. Don't forget to bring your "credential slip," it will be found on the front page of the Annual Report.

2. Lyceumists will meet all trains arriving at Halifax Station from 10-30 a.m. on the morning of July 2nd. They will wear White Rosettes and the Lyceum Badge.

3. The route from Station to Conference is as follows: From Station, straight ahead up Horton Street, thence via Fountain Street; turn to right along Cow Green, St. James Road and Alma Street.

4. Tea on Saturday and Sunday and dinner on Sunday will be provided at Alma-street Church inclusive, price 6/6. Tea on Sunday only, 2s.

5. In case all cannot be seated at one sitting for meals, please be prepared to hold your conversazione in the upper room of the Church, so as not to impede the waiters in the lower room.

6. If you are arriving before 10-30 a.m. on Saturday, July 2nd, please let your host know time of arrival if you wish to be met at the station.

WE are pleased to hear that Mr. John Venable, of Walsall, has recovered from his recent indisposition, and is again able to resume his active interest in Societary work.

"Verily Allah will provide for His servants a more pleasant habitation than that which they forfeit for His sake."—"THE KORAN."

YES, Catholic tends to Catholic, but soon lose their special pleading, all, by and bye, merging into the Gospel of the simple love of the Master. Therefore, start with that (adoration of the Saviour and his simple teachings) and you are then on the high road to a right understanding of the wishes of our Great Father. Christ came to show men first how to live and how, if called upon, to die for the sake of truth. How perverse is mankind in clothing the beautiful Christ message with so much discussion foreign to its Author's meaning! How grieved He must be to hearken to so much chatter about the casket, and so little said of the beautiful gem within.—From the Beyond, through A. H. WALTERS.

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FRIDAY, JUNE 24th, 1921.

The Gift of D. D. Home.

THE re-issue of "D. D. Home: His Life and Mission" recalls to old Spiritualists memories of the finest sensitive of last century. A man with all the caution and religious devotion of his Scottish forebears, endowed in an exceptional degree with that psychic nature which offers a nexus between this world and the next. A man of deeply religious conviction, who felt "called of the spirit" to follow whither-ever they led, and to proclaim the truth of continuity of life at a time when scientific materialism had its hand upon the throat of conventional religion.

A life such as his must, in the nature of the case, be full of temptation, yet for more than 30 years he was the hero of the few, the criticised of many. Physically weak and failing, with the spectre of consumption perpetually hanging over him, he faced the contumely of the crowd, the cynical sneer of the superior person by the strength of that consciousness of his own sincerity which covered him as a protective robe.

He is now an historical figure, and present-day critics are able to indulge in mud-slinging to their hearts' content, but one fact is clear, i.e., the people who most often sat with him, the people who tested him most closely and examined his phenomena most minutely, were the very people who proclaimed the actuality of the psychical happenings. What matter the others?

And what an array of great names are gathered around this psychic. The Emperor of the French, the Czar of Russia, the Emperor of Germany, King of Wurtemburg, peers and commons, literateurs, scientists and hard-headed business men, barristers and doctors, artists and diplomats all crowded round him, and practically all in turn were won by the charm of the man, and convinced by the psychic phenomena produced. Men of all religions and of no religion sought him, whilst his phenomena were witnessed by men whose names are household words. Lords Lytton, Dufferin, Dunraven, Adare and Crawford, John Bright, Count Tolstoy, William Howitt, Thackeray, John Ruskin, Samuel Carter Hall, Mark Twain, William Crookes, F.R.S., Dr. Huggins, F.R.S., Dr. Robert Chambers, Cromwell Varley, Dr. L. Robertson, Drs. Elliottson and Ashburner, Prof. Challis, Sergeant Cox, are but a few of those who examined his phenomena and valued his friendship, whilst in every country he was welcomed. Around him raged that spirit of controversy which tears the mental repose of a sensitive to shreds, and tosses him on seas of continuous irritation and unrest. None but a medium can understand its unsettling influence.

* "D. D. Home: His Life and Mission" 240 pp. Large 8vo. Cloth. Kegan, Paul and Co. and THE TWO WORLDS Publishing Company, 18, Corporation St., Manchester. Post free, 9/9.

He was confronted, too, by difficulties inseparable from mediumship. His psychic powers were intermittent, they came and went at irregular intervals, so that often when his critics demanded tests he had to wait months for the return of the power, and those who did not understand such happenings did not hesitate to impute motives.

Again, he was a pioneer stalking through almost virgin country, and he made a mistake which many of the pioneers fell into. He sat too often, and depleted himself. Six or eight seances per week were more than his frail body could stand, and this led many to the opinion that mediumship is detrimental to health. When psychic gifts are properly and discriminately used, we believe the opposite to be the case. But such gifts as his are rare, and the seething crowd gathered round, many of them caring little for the man, provided their own desires were satisfied.

He was ever a poor man with a small income eked out by the giving of public readings, yet he positively refused all payment, even refusing an offer of £2,000 for sitting. Much has been made by his critics of the fact that he received a few costly presents from the crowned heads of Europe in token of their regard. Well, it was the least they could do and to refuse them would be to insult them.

Sir A. Conan Doyle has rendered good service to our Cause by editing this book, which should speedily run into several editions. The one blemish urged against Home centres round the Home-Lyon law-suit, and this biography clearly shows that he was the victim of an infatuated admirer and was in no sense blameworthy.

Sir A. Conan Doyle says, "Home is a man to whom the human race and especially the British public owes a deep apology. He was most shamefully used by them. He came as one of the first and most powerful missionaries . . . to prove immortality, to do away with the awful mystery of death. . . . He devoted his life to this end in spite of failing health and comparative poverty. Surely it is the outworn case of a beautiful soul which lies under the slab in Paris on which is carved the words 'To another the discerning of spirits.' "

Sir A. Conan Doyle on Deeds v. Creeds.

At his recent meeting at Portsmouth Sir Arthur spoke concerning the relationship of Spiritualism to the Bible.

Sir Arthur said he had no use for the Old Testament. It was at variance with the New Testament, which contained much that was beautiful. It was always out of the Old Testament that they could get texts by which they could justify war, torture or anything else they wished to justify. The object of this life was to gain spirituality, and it was not for them to quarrel as to the way in which a man gained spirituality. It did not matter whether he was a Roman Catholic or a Salvationist.

"What is a Christian?" was Sir Arthur's next point. He said it had nothing to do with dogma. It was a view of life; it was character. What was the character of the man that showed whether he was a Christian or not? A man might take the sacrament, and be a leader in his church; he might sit in the front bench with a Bible as big as himself, but that did not make him a Christian if he spoke harshly to his subordinates and beat them down from what they had fairly gained by their labour. A man who was cross, and made the lives of others about him unhappy, was nothing but a barbarous heathen. Another man, perhaps, called himself nothing. When he returned home his wife greeted him with a smile, his children ran to get hold of his coat, and even the dog wagged its tail. That man was a Christian. What a gap there was between the words we used and the real things which the words signified! And a Spiritualist was a good, kind, decent Christian, and so the whole subject of Spiritualism and Christianity fell to nothing.

We are pleased to hear that arrangements are being made for a series of large public meetings in Manchester. It is hoped that Dr. Ellis T. Powell and other well-known workers will visit Cottonopolis.

CURRENT TOPICS.

WE have called attention to the active **A Scottish Critic.** inquiry which the Scottish Assembly of the Church is making into the question of Modern Spiritualism, but it must not be forgotten that those divines who are prepared to face the facts are enduring a good deal of rough criticism from those of their own camp. In a couple of articles appearing in the "Beith Supplement" the Rev. Daniel McIver is very severe. We imagine, however, that his severity would be much mitigated if he knew little more of the subject. Many of his statements are quite untrue, though probably he may be ignorant of the fact. After paying a fine tribute to our growth and power, and indulging in a little "Jeremiad" at the decline of the Churches, he says, "We might say that the whole world has been baptised with a Baptism which is the antithesis of the Baptism of the Holy Ghost."

Distinctions and Differences. OUR critics will persist in confusing the issue and regarding as one the things which are opposite. We claim that the Baptism received by Jesus and the apostles is the Baptism we are receiving to-day. The Christianity of "Jesus and the twelve" was a matter of LIFE and EXPERIENCE—that of to-day is chiefly a matter of nonconformity to certain dogmas long ago shown to be false. Modern Spiritualism and Primitive Christianity have everything in common, except, perhaps, that scientific examination has supplanted the credulous acceptance of the so-called miraculous. Jesus and his twelve apostles were essentially a spirit circle. What the Modern Spiritualist rebels against is the accretions and misinterpretations which have aggregated around those early days. We believe that four-fifths of present-day Christianity has been derived from Grecian, Persian and Egyptian myths rather than from the primitive church. These were amalgamated with early Christianity for political and priestly purposes—they do not rightly belong either to Jesus or to us.

Actual Foundations. WE believe that Modern Spiritualism carries us back to the practice and experience of the early Church of the first two centuries, whilst Mr. McIver seems to regard the accumulations of the last seventeen hundred years as of equal importance with the early experience. We are confident that the present controversy—a perfectly healthy one, we think—revolves around the difficulty of separating a deadly fungus from the living tree on which it has settled.

Perhaps He Knows No Better. REV. MR. MCIVER tells us "it is altogether anti-Christian, it is a menace to the Christian faith." He claims that Spiritualism disowns retribution for wrong-doing, which is just the reversal of the true position. It is Mr. McIver who offers you escape (on terms) from wrong-doing. It is the Spiritualist who insists that retribution and compensation are sure, and that there is no escape therefrom. He further claims that Spiritualism denies the existence of evil, that it does not recognise sin. That is only partly true. It certainly does deny that sin and evil are eternal verities, since this would enable sin to be co-equal with goodness. The Spiritualist does recognise that sin and wickedness exist, and must be fought against. That ultimately good will triumph over evil. One is positive, the other negative. It is a matter of relativity.

Can God's Providence Fail? If the rev. gentleman is consistent, and evil is eternal and enduring, then we can understand the possibility of souls being eternally lost, and punishment being eternal, the two propositions hang together. Spirit teaching, however, points to the fact that sin MUST be purged by suffering, that such suffering is remedial, and that presently every soul will find its way to God. To argue otherwise is to suppose that Omnicience brought men into being, well knowing that the major portion of them will be lost eternally.

Our Faith is Positive Good!

ARGUING on the principles of Infinite purpose, love and wisdom, we proclaim our faith that the longest river somewhere finds its way to sea, and to change the metaphor that the sin-stained soul may rise to God through struggle and travail, using his dead self as a stepping stone to higher things. In taking the view that ultimately God's purpose must be fulfilled, we claim that our position shows firmer faith in Eternal Love than does that of Mr. McIver.

Don't Pay Tribute to Evil, but to the Everlasting Good.

ONE other point arises which is too often overlooked. It has been the common practice to paint sin in exaggerated colours. The Rev. McIver alludes to the power of suggestion over the yearning heart, but forgets its power when exercised from his standpoint on the plastic minds of children. It is this power of suggestion, we believe, that often leads to wrong-doing. The Church has often alluded to the sinful path as a pleasant and alluring one. It has talked of the pleasant road of worldly desire. We believe that the affirmation of goodness has greater power than tirades against evil. Let's talk of health, not disease. Let's think of love, not hate. Let's extol goodness rather than pay tribute to evil. Evil has in itself the seeds of its own decay—let us assert the positive power of God and spiritual life. That's the way from sin.

A New Voice.

WE have just received copies of a new Spiritualistic paper, the "South African Spiritualist," a monthly journal devoted to the philosophy, teachings and phenomena of Spiritualism. Price 6d., it is issued by the Spiritualist Union of South Africa, Johannesburg. Well printed on good paper and full of chatty notes concerning the progress of Spiritualism in this important colony, the periodical should have good work before it, and we extend to our young contemporary our greetings and fervent goodwill. The May issue (No. 2) contains a full report of the Annual Conference and a photographic group of the officers and council.

Spiritualism Overseas.

WE gather that the first issues must entail heavy financial losses on the promoters. We who have been long established find the struggle a hard one. The editor of the "South African Spiritualist," however, appears to be a confirmed optimist—a man with a message. The new journal is another concrete evidence of the growth of Spiritualism in the Colonies. Australia and New Zealand have their monthly journals. It's up to Canada to follow suit. Gradually we are drawing the cords of Spiritualistic publicity around the world.

Open Air Work.

THE Summer is upon us, and audiences at indoor meetings tend to be small. Useful outdoor work can be done in the open air. You get at people where they are. We can supply the hymn sheets. Send for samples.

The Ruling Passion.

It is an evident fact that the body, when it has long been a slave to evil passion, finds it next to impossible to break its chains. The mind may passionately desire righteous living, but the abused nervous system, fallen into iron habits, refuses the soul's behest.

Canon Gore wrote that he was once present at the deathbed of a pickpocket, a man who professed himself to be sincerely penitent and who believed in the forgiveness of sins. He said good-bye to this world, and the clergyman sat by his side waiting for his last moment to come. Suddenly the sinking man exclaimed in a hoarse and painful whisper, "Look out for your watch!"

They were his last words. He had died in their utterance, and the clergyman's watch was found in his lifeless hand. He had not been able to resist the neezness of an article that could be stolen. His enfeebled will could not prevent the muscles from falling into their old habits, but his mind (his soul, shall we say?) protested to the last. — "HEALTH RECORD."

REPORTS OF SOCIETARY WORK

1.—**Ordinary Reports.** To ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.

2.—**Prospective Announcements.** not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.

3.—**Special Reports.** to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.

4.—**IMPORTANT.** No Special or Ordinary Reports two Sundays old will be inserted.

In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

FUNERAL OF MRS. ELAM.

A LARGE number of friends gathered at the Brighton and Preston Cemetery on Wednesday, June 8th, to witness the interment of the mortal remains of Mrs. Elam, a member of the Brighton Spiritualist Brotherhood. The impressive service of the Spiritualist Church was conducted in the Cemetery Chapel by Mr. J. J. Goodwin, leader of the Brotherhood, the hymns sung being "Lead, Kindly Light" and "Nearer, My God, to Thee."

At the graveside Mr. Goodwin gave a brief address, taking for his text the words, "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me, shall never die."

Mr. Goodwin said that these words were the very foundation of Spiritualism. They had ample proof of the statement of Jesus they were able to meet together that day not to mourn for a dead sister, but to rejoice in one more victory over death. "Because I live, ye shall live also," rang out the message of Jesus. The speaker outlined the Spiritualist teaching of the soul's survival over death, and said that they were gathered together on that solemn occasion to pay a deep tribute of respect to the mortal form of their arisen sister, whose life had been spent in carrying out the highest Spiritualist ideas of sisterly love. Quiet, unassuming, a devoted wife and a true friend, she was a convinced Spiritualist for many years, and was ever ready to help the Cause. She was one of whom it could be truly said, "She lived her life here for the benefit of others, and would continue to follow the same inclinations from the other side of life."

The mourners and friends afterwards joined in singing the hymn, "She passed in beauty like a rose." The children of the Lyceum sang very sweetly while the friends dropped flowers upon the coffin.

There was a large number of very beautiful wreaths. Nearly covering the coffin was an exquisite floral cross inscribed, "To my darling wife, from her devoted husband and her four sisters."

NEW SPIRITUALIST CHURCH.

Opening Ceremony at Northampton.

The dedication service of the new Spiritualist Church, 65, Colwyn-road, Northampton, took place on a recent Saturday evening, when the ceremony was performed by Mr. G. F. Berry (Worcester), the President of the Spiritualists' National Union. Mr. Roch (President of the Northampton branch) presided, supported by Mr. R. H. Membrey (President of the Midland District Council).

The chairman said the Spiritualists' Society had been originally started in Northampton about twenty years ago

by Mrs. Comerford. They had had various meeting places, but no building of their own until certain members came forward quite recently and offered to lend enough money for them to buy the house in Colwyn-road. They would require £700 to clear that debt, and Mr. Roch appealed to members to see that the amount was forthcoming. Mr. Roch thought it was very important for them to start a Sunday School for children, so that the little ones should learn the truth of Spiritualism from their earliest teaching.

Mr. Berry congratulated the Society on being able to acquire such a fine building. He hoped it would become the centre of Spiritualist training in Northampton, and that every opportunity would be given to those anxious to develop their psychic powers.

Mr. Membrey, who is a well-known medium, said the dedication service had so influenced him that he had almost lost himself in the beauty of the spirit omens that were manifested to him. Around the four walls unfolding the congregation danced a rainbow-coloured ring of light. The edge of it was red, which signified vigour. Next came a golden yellow, which meant wisdom. A streak of purple represented psychic source and energy, and there was a golden light on the outer edge, which again signified wisdom and radiance. Round the platform he could see four spirit figures, each of which he described, two of them being recognised as the late Mrs. Comerford and the late Mr. Ward. Over the president, he said, leaned an angel carrying a sheaf of corn. She represented Truth, and was the best omen that could be sent to them from the world beyond on such an occasion. He believed there was every hope of a good future for the church, and he congratulated Northampton Spiritualists on undertaking the new venture.

NORTHERN DISTRICT COUNCIL.

THE above council accepted the invitation of the South Eldon-street Church, South Shields, and assembled for conference on Sunday, June 12th, at the Ambulance Rooms, Tyne Dock. Taking everything into consideration there was a splendid attendance, which speaks well for the enthusiasm of some of the delegates awkwardly placed, to get there at all costs. We believe all were well repaid for any trouble experienced.

Owing to a late start our President, Mr. T. Bogue, who was in the chair, got through the preliminary business expeditiously, and passed on to a consideration in detail of A.G.M. agenda and the notices of motion thereon. This was followed by a paper on "Harmony of teaching," prepared by our hon. secretary, Mr. A. H. Bain, and followed by discussion.

Mr. Bain admitted we had a broad platform, and allowed considerable latitude for speakers to express their views. Whilst that is true, it is also true that there are fundamentals in our philosophy upon which all workers should be in harmony; not one flatly contradicting what the other insists upon. For instance, personal responsibility. Speakers who call themselves Spiritualists holding forth on the "Vicarious Atonement," with hymns of similar sentiment to fit in. Mr. Bain claimed these things ought not to be. The discussion was good-tempered and pointed, and was unanimous that old and new ideas on the subject could not blend.

The evening meeting was presided over by Mr. J. Ridley, of South Shields. The speakers were Mr. T. Bogue, who took for his subject "The unifying power and spirit expressed through mediumship," and Mr. G. Cole, who spoke on "Spiritualism and science."

The writer is only sorry he was not present to hear both addresses. We give to our South Eldon-street friends our very best thanks for their care us whilst in their charge.

SHEFFIELD DISTRICT COMMITTEE

THE monthly conference of the above was held on Sunday, June 5th, at Mexborough, ten Societies being represented and a good number of associates being present. It was decided owing to the industrial condition to abandon the Society and Lyceum demonstration till next year. The report of the Y.D.C. quarterly meeting was given, which went to show that Yorkshire was alive to the organisation. A report was given to our efforts in obtaining goods and money, which have been retained by trustees of one of our Societies in our area. In part, we have been fairly successful. Society reports are very well maintained. All health Societies. The necessity arose again for Societies making their property and monies secure, and this matter is to come up again at our next meeting. Our financial position is good, showing a balance in hand at the end of May £13 7s. A resolution of sympathy was passed re the passing to the higher life of Mr. S. Lidgett, of Parkgate.

Good propaganda meetings were held in the afternoon and evening, and a good number of representatives took part in these services. Mr. Thickett took the chair at all meetings of the day. A good day was spent with the Mexborough friends despite the fact that there were difficulties in getting to and from our place of meeting.

MEETINGS HELD ON SUNDAY, JUNE 19th, 1921.

ARMLEY, Theakster lane. — Mr. Allured, of Huddersfield, gave an address on "There is no death" and also gave clairvoyance.

BARNESLEY. — Mrs. Chapman gave an address on "The place of Spiritualism in modern religion" in the evening.

BARROW-IN-FURNESS, Dalkeith-st. — Mr. Tom Tyrrell conducted the meetings. Mr. Fowler presided.

BEDWORTH. — Mr. G. Passant, of Wolverhampton, conducted both services. Mr. Holland presided.

BIRKENHEAD, Hamilton. — Meetings conducted by Mrs. A. Williams, Subject, "We do live after death." Mr. R. G. Roberts presided.

BIRMINGHAM, Saltley. — Mrs. Harris spoke on "The power of the universe" and also gave clairvoyance. Mr. J. West presided.

ASTON: Mrs. J. Mycock, of Burton-on-Trent, gave addresses on "A God of Love" and "The beautiful vision." She also gave clairvoyance.

BRIGHTON, Athenaeum Hall. — Mr. Symons gave address, and Mr. A. Punter gave clairvoyance.

BRISTOL, Dighton Hall. — Services conducted by Mrs. Trueman, of Plymouth. Mr. Smith presided.

UNIVERSAL, Bishop-st.: Mr. Hicks, of Bristol, gave addresses. Mr. Coleman assisted with clairvoyance. Mr. Jenkins presided.

UNITED: Mrs. Imison, of London, was the speaker and demonstrator. Mr. Pritchard presided.

CLIFTON: Miss Mary Mills finished her address on "The apostles' creed," following it with descriptions.

CARDIFF, 82, Queen-st.: Mrs. Gladys Davies, of South Africa, has just completed a week's mission in our district. Her addresses and clairvoyance were very good. Barry and Newport were visited. On the 19th Mr. G. F. Berry gave two addresses.

DEARNELEY. — Lyceum anniversary services conducted by Mr.

Buxley, of Heywood. Mrs. Holt presided.

WASHINGTON LANE. — Mr. Slimin, of Buxley, gave an address on "Socialism and Spiritualism." Votes were rendered by Miss Robinson and Mrs. Edward.

EXETER. Market Hall. — Mr. G. Mansell discoursed in the afternoon on "What Spiritualism teaches us," and Mr. C. Tarr in the evening gave an address on "Spiritualism, the religion of the open mind." Clairvoyance by Mrs. Perkins.

LIVERPOOL, Daulby Hall. — Mr. Harrison, of Bradford, gave addresses on "Ballot mediumship" and "The balance of power." Mr. E. A. Keeling presided.

LONDON. — Brixton: Mr. T. W. Ella gave an address on "There is no death."

Battersea: Good morning circle. Evening, Mrs. Bloodworth gave an address and clairvoyance.

Clapham: An address on "Spiritualism in other religions," by Mr. Abdullah Malik.

ELSA: Prof. Coates gave an address on "Our message and our responsibilities."

Fulham: Morning, circle. Evening, Mr. E. Meads gave an address. — PROS. Sunday next, at 7. M. ELLA. Thursday June 30th, at 8, Mrs. JAMRACH.

Hounslow: Mr. Treadgold and Mr. Fraim gave addresses.

London Spiritual Mission: Morning, Mrs. E. Marriott gave an address on "Vibrations." Evening, Mrs. Worthington gave a trance address.

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, Lyceum. Evening, Mr. Pulham gave an address and Mrs. Pulham gave clairvoyance.

SLSM: Morning, circle conducted by Mrs. Still. Evening, Mrs. Hadley gave an address on "Earthbound," followed by clairvoyance.

LOUDBOROUGH. — Mr. W. Harvey conducted the services.

NEW TREDEGAR, Phillip's Town. — Mrs. Skellan, of Cardiff, gave an address and clairvoyance.

NORTHAMPTON, Colwyn-nd. — Mr. Taylor, of Birmingham, gave addresses and clairvoyance.

NURETON. — Mrs. Bull, of Northampton, gave addresses on "Man, know thyself." Mr. Byard presided, and Mr. J. G. Huxley gave the reading. TWO WORLDS sold out.

PETERBOROUGH. — Addresses and clairvoyance by Mrs. Wheatley, of Belper.

PLYMOUTH, Stonehouse. — Meeting conducted by Mr. Sleeman. Soloist, Mrs. Smith. Address by Mr. Loome on "Religious revival." Clairvoyance by Mr. Prout.

PORTSMOUTH, Temple. — Mr. E. M. Christie gave addresses and clairvoyance.

SHEFFIELD, Centre. — An address by Mr. W. G. Hibbins, B.Sc., on "Psychic science in regard to immortality." Mr. Whitfield gave clairvoyance. Mr. Tozer presided.

TREDEGAR, Temperance Hall. — Morning, Mr. E. Jones spoke on "Trance mediumship," followed by discussion. — Evening, addresses by Messrs. E. Jones, R. T. Price and W. G. Halestrap on "Crucifixion," "Self-sacrifice" and "Seven principles of Spiritualism."

WEST MELTON. — Mr. W. Rawlinson gave an address on "The world's need of Spiritualism." Mr. Wallace gave clairvoyance.

WORK, Spenn Lane. — First visit of Mrs. Wild. Subject in the evening, "Spiritualism." She also gave clairvoyance.

MADAM used to public work seeks employment as Stoker or any other place of trust. Would be willing to open Society or help in any way possible. Distance no object. Write to "M." TWO WORLDS Office.

A PICTURE OF MISERY IN A BATH CHAIR.

MARVELLOUS YORKSHIRE STORY.

In a letter dated February 1914, 1921, and at a subsequent interview, Mrs. Johnson, 65, Southgate, Keighley, stated:—

"A few months ago I was being wheeled out in a bath-chair, a picture of misery, weighing only seven stones. For four years I had suffered with an internal growth, which three doctors pronounced to be cancer, and absolutely incurable. When I had lost all hope a friend recommended Vitadatio. At first it made me ill, but soon an improvement was noticed, at which the doctor marvelled. I told him I was taking Vitadatio, and he admitted it was doing me good. I now weigh over eight stones, am quite well, and able to get about, and one of the doctors who pronounced me incurable has examined me and says I am completely cured and 'A miracle of to-day!' I am so grateful for what Vitadatio has done that you may use my statements as you wish, and I will gladly answer any enquiries. Mr. Lee, the manager of Taylor's Drug Stores, Keighley, can confirm all I say."

Mrs. Johnson is only one of the many sufferers from Internal Complaints pronounced incurable who have secured a new lease of life by using Vitadatio. It is extremely difficult for the cleverest doctor to accurately diagnose the true nature of internal Troubles. Mistakes are easy and frequent. Sufferers should never despair. If ordinary treatment appears useless, try Vitadatio, the Herbal Tonic and Blood Purifier, invaluable in all cases of Liver, Kidney and Stomach Troubles, Blood Diseases, and Internal Complaints. 2s. 6d. and 5s. per bottle at Chemists and Stores, or direct from Vitadatio, Ltd., 13, Park Square, Leeds. Postage extra, one bottle 6d., two 9d., three 1s. Testimonials post free.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, JUNE 26TH, at 2-30, LYCEUM. At 6-30 and 8-15, MRS. HOPE. MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD. TUESDAY, at 8, Public Developing Circle, Mrs. FORREST. THURSDAY, at 3, 8-15, Miss WALLWORK.

Manchester Central Spiritualist Church, ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30. June 26.—MRS. A. LOMAS. July 3.—Circle for Members Only. " 10.—MR. A. WILKINSON. " 17.—Circle for Members Only.

Manchester Society of Spiritualists, 38, MASKELL STREET, ARDWICK.

SUNDAY, JUNE 26TH, at 10-30, LYCEUM. At 3, PUBLIC CIRCLE. At 6-30 and 8-10, MR. JAMES. MONDAY, at 8, MRS. WOLFENDALE. WEDNESDAY, at 3, LADIES' MEETING. At 8, PUBLIC CIRCLE.

Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, JUNE 26TH, at 10-30, LYCEUM. At 3, 6-30 and 8. MR. WOOTTEN HARVEY. Also on MONDAY, at 3 and 8. WEDNESDAY, at 8. MRS. HYNES. SUNDAY, JULY 3RD, MRS. SMETHURST.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Longsight Spiritualist Society, SHERLEY ST. APPosite PIT ENTRANCE KING'S THEATRE.

SUNDAY, JUNE 26TH, at 6-45 and 8-15, MISS WALLWORK. TUESDAY, at 8-15, MRS. SHAKESHAFT. THURSDAY, at 8-15, MRS. WILMOTT. Open Circle on Saturdays at 8.

Milton Spiritualist Church, BOOTH STREET, ECCLES CROSS.

SATURDAY, JUNE 25TH, at 7-30, OPEN CIRCLE conducted by MRS. VERTY. SUNDAY, JUNE 26TH, at 3, 6-30 & 7-45, MRS. HALL, of Bolton.

MONDAY, at 3 & 7-45, Miss SANDIFORD. WEDNESDAY, at 7-45, OPEN CIRCLE. THURSDAY, at 8, MEMBERS' CIRCLE, conducted by MRS. COTTAM. SATURDAY, JULY 2ND, Miss LARNEY.

Moston Spiritualist Lyceum Church, OO-OP. HALL, AMOS STREET.

SUNDAY, JUNE 26TH, at 10-30, LYCEUM. At 3, OPEN CIRCLE. At 6-30, MRS. RIPPINGHAM. SUNDAY, JULY 3RD, LYCEUM DAY.

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, JUNE 26TH, at 2-30, LYCEUM. At 6-30 & 8, MRS. BIRTWELL. WEDNESDAY, at 3, MRS. VERTY. THURSDAY, at 8, MRS. ELLIS. SUNDAY, JULY 3RD, LYCEUM DAY.

Moss Side Progressive Lyceum Church, 66, RABY STREET.

Every Sunday at 2-30.

SUNDAY, JUNE 26TH, at 2-30, An Address by DR. REID. Discussion Welcomed.

Gillingham Spiritualist Society, ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, JUNE 26TH, at 7, MR. J. W. LOVEGROVE. SUNDAY, JULY 3RD, MR. P. SCHOLEY. JULY 10TH, MRS. A. JOHNSON.

Sutton Spiritualist Society, CO-OPERATIVE HALL, BENHILL ST. SUTTON.

SUNDAY, JUNE 26TH, at 6-30, MRS. MARY GORDON. Address and Clairvoyance.

Small Heath Spiritualist Church, Birmingham, LATE CO-OP. HALL.

To Mediums and Supporters. The above Church is still in existence, and is only temporarily closed till the Autumn, and are not connected with any other local Society. — MRS. A. SHARPE, President, 15, Wordsworth Rd. Small Heath, Birmingham.

Lasterdyke Spiritual Church and Lyceum, COUNCIL SCHOOLS, KILLINGHAM RD., BRADFORD.

SUNDAY, JUNE 26TH, SPECIAL SERVICES.

Speaker: MRS. FLEMING, of Halifax.

Attendance at 3. Evening at 6-30.

SOCIETY ADVERTISEMENTS.

Bristol Spiritualist Temple,
47, OAKFIELD RD., CLIFTON.

Open Meeting every Tuesday at 8.

SUNDAY, JUNE 26TH, at 6-30,
MR. ANDREWS.

SUNDAY, JULY 3RD, Mr. JONES (Cardiff)

Bristol Universal Spiritualist Church,
BISHOP STREET, ST. PAUL'S.

SUNDAY, JUNE 26TH, at 11 and 6-30,
MR. TAYLOR.

SUNDAY, JULY 3RD, Miss BUTCHER.

Brighton Spiritualist Church,
ATHENÆUM HALL, NORTH ST.
Affiliated to S.N.U.

SUNDAY, JUNE 26TH, at 11-15 and 7,
PROF. JAS. COATES, PH.D., F.A.A.
LYCEUM at 3.
MONDAY, at 8, PUBLIC HEALING CIRCLE
WEDNESDAY, at 8, Mr. H. J. EVERETT,
President, B.S.C.

Brighton Spiritualist Brotherhood,
OLD STEINE HALL, 52A, OLD STEINE,
Affiliated to S.N.U.

SERVICES:
Sundays at 11-30 and 7. Lyceum at 3.
Mondays and Thursdays at 7-15.
Tuesdays at 3.
Healing meetings, First Wednesday in
every month at 3.

SUNDAY, JUNE 26TH,
DR. W. J. VANSTONE.
MONDAY & TUESDAY, Mr. R. BRAILEY.

Brixton Spiritualist Brotherhood
Church,
STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, JUNE 26TH, at 11-15, CIRCLE.
At 3, LYCEUM.
At 7, MRS. MAUNDER.

SUNDAY, JULY 3RD, Mr. G. R. SYMONS.
CIRCLE: Monday, at 7-30, Ladies;
Tuesday, at 8, Members; Thursday,
at 8-15, Public.

Clapham Spiritualist Church,
ADJOINING REFORM CLUB, ST. LUKE'S
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, JUNE 26TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, MR. E. W. BEARD.

FRIDAY, 8, Mrs. ROSE, Floral Readings
SUNDAY, JULY 3RD, Mr. H. LEAF.

Church of the Spirit, Camberwell,
THE PEOPLE'S CHURCH, WINDSOR RD.,
DENMARK HILL STATION.

SATURDAY, JUNE 25TH, at 3,
GARDEN FETE.
SUNDAY, JUNE 26TH, at 11, SERVICE.
At 6-30, MAYOR OF WEST HAM.

East London Spiritualist Association,
No. 7 ROOM, EARLHAM HALL, EARLHAM
GROVE, FOREST GATE (pass thro'
Main Building to Second Door on Left).

SUNDAY, JUNE 26TH, at 7,
MRS. JAMRACH.
SUNDAY, JULY 3RD, Mrs. NEVILLE,
Address and Clairvoyance.

Plumstead National Spiritualist
Church,
INVICTA HALL, CRESCENT RD

SUNDAY, JUNE 26TH, at 11, CIRCLE.
At 3, LYCEUM. At 7, Mrs. CLEMPSON.
After Service, ORGAN RECITAL by
BLIND TWINS.

THURSDAY, at 8, Mr. J. WASLEY.

SOCIETY ADVERTISEMENTS.

Battersea Spiritualist Church,
640, WANDSWORTH RD., LAVENDER
HILL.

SUNDAY, JUNE 26TH, at 11-15, CIRCLE.
At 6-30, MRS. LAURA LEWIS.
THURSDAY, at 8-15, Mrs. SUTTON.

Church of the Spirit, Croydon,
HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, JUNE 26TH, at 11 and 6-30,
MR. PERCY SCHOLEY.

Hackney Spiritualist Church,
240A, AMHURST ROAD.

SUNDAY, JULY 26TH, at 7,
MR. A. J. MASKELL.
MONDAY, at 7-45, CIRCLE.

Hampton Hill Spiritualist Society,
3, HIGH ST. (close to Uxbridge Rd.
Tram Stop), HAMPTON HILL.

SUNDAY, JUNE 26TH, at 6-30,
MR. H. BODDINGTON.
Lyceum at 3.

WEDNESDAY, PUBLIC CIRCLE.

Hounslow Spiritualist Society,
ADULT SCHOOL, WHITTON RD.

SUNDAY, JUNE 26TH, at 6-30,
MR. A. LAWRENCE.
LYCEUM, SUNDAY AFTERNOON AND
EVENING.

TUESDAY, at 7-45, Mrs. ORLOWSKI.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.

SUNDAY, JUNE 26TH, at 11,
MR. KIRBY. At 3, LYCEUM.
At 6-30, MR. H. LEAF.
WEDNESDAY, at 7-30, Mrs. L. LEWIS.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, JUNE 26TH, at 6-30,
MR. J. WALKER.
THURSDAY, REV. B. MYTTON.

Richmond Spiritualist Society,
GYMNASIUM HALL, PRINCESS RD., off
BROOMFIELD RD., KEW GARDENS.

SUNDAY, JUNE 26TH, at 3, LYCEUM.
At 7, MRS. NEVILLE,
Address and Clairvoyance.
MONDAY, at 7-30, PUBLIC CIRCLE.

Richmond Spiritualist Church.
FREE CHURCH, ORMOND ROAD

SUNDAY, JUNE 26TH, at 7-15,
MRS. JEFFERY.
WEDNESDAY, at 7-30, PUBLIC CIRCLE
conducted by Miss F. RATCLIFFE.

SUNDAY, JULY 3RD, Mrs. WORTHINGTON

Stratford Spiritual Church,
IDMISTON ROAD, SIXTH TURNING DOWN
FOREST LANE GOING FROM MARYLAND
POINT STATION.

SUNDAY, JUNE 26TH, at 6-30,
MR. E. MEADS.
WEDNESDAY, JUNE 29TH, at 3,
LADIES' MEETING.

THURSDAY, JUNE 30TH, at 8,
MRS. GEORGE.
SUNDAY, JULY 3RD, at 6-30,
MR. R. STURDY.

Forward movement at 11.
Lyceum at 3.

BIRTHS, MARRIAGES and
TRANSITIONS.

Ordinary intimations when printed under the above heading will be inserted as follows: Six lines, 10/-
Above six lines, 2d. per line. Payment must be made
with the intimation. Poetry not accepted.

BIRTH.

LAW.—On Saturday, June 18th, at
9, Cross-street, Crosland Moor, Huddersfield, to Mr. and Mrs. E. Law, the gift
of a son (Geoffrey).

MARRIAGE.

GEORGE-SWADDEN.—On June 16th,
an interesting wedding took place
between Mr. J. George, of Eastwood,
and Miss Ethel Swadden, of Nottingham.
Both parties are active workers
in our Cause, and my sincere wish is
that their united efforts will be
crowned with success.—MR. S. SANDERSON, 322, Radford-road, Nottingham.

MRS. JENNIE WALKER'S ENGAGEMENTS.

OWING to irregularity in American
mails, Mrs. Jennie Walker has missed
some letters she should have received.
Will secretaries and other correspondents
please note her addresses while
in America (say up to the end of
August): 269, Jarvis-street, Toronto,
Canada; in England, 12, Oakley
Square, London, N.W.1.

In anticipation of her return to
England in the autumn, Mrs. Jennie
Walker has booked the following
dates:—

1921.

Oct. 30th to Nov. 7th, Belfast;
Nov. 10th, Croydon; 16th, Kingston;
Dec. 1st, Croydon; 18th, Brighton.

1922.

JANUARY.—1st, Kingston; 4th,
Wimbledon; 8th to 10th, Hounslow;
11th, Grovedale; 12th, Battersea;
15th, Richmond; 18th, Hampton
Hill; 22nd, 23rd and 24th, St
Leonard's; 29th, Grovedale.

FEBRUARY.—1st, Kingston; 5th,
6th, Walsall; 12th and 13th, Birmingham;
18th, 19th and 20th, Castleford;
21st, 22nd and 23rd, Wakefield;
26th and 27th, Rotherham.

MARCH.—5th and 6th, Sutton-in-
Ashfield; 12th to 19th, Liverpool;
20th, Earlestown; 26th and 27th,
Chorley.

APRIL.—2nd and 3rd, Blackburn;
9th, Brighton; 16th, Gillingham;
19th, Grovedale; 23rd, Battersea;
26th, Richmond; 30th, St. Leonard's.

MAY.—1st and 2nd, St. Leonards;
10th, Richmond; 14th to 20th, Exeter;
21st to 27th, Plymouth; 28th to June
2nd, Bristol.

JUNE.—1st and 2nd, Bristol; 4th,
Grovedale; 7th, Kingston; 14th,
Hampton Hill; 25th, Brighton.

JULY.—1st, 2nd and 3rd, Halifax;
9th, Nuneaton; 16th, Croydon; 30th,
Kingston.

AUGUST.—2nd, Kingston; 6th and
8th, Hounslow; 9th, Wimbledon;
13th, Gillingham; 16th, Grovedale.

SEPTEMBER.—3rd, Brighton; 10th,
Gillingham; 17th, 18th and 19th,
Castleford; 24th, 25th and 26th,
Rotherham; 28th, Clapham Junction.

OCTOBER.—1st, Sutton-in-Ashfield;
8th to 14th, Exeter; 15th to 21st,
Bristol; 22nd to 26th, Plymouth;
27th, Exeter.

NOVEMBER.—5th, Nuneaton; 12th
and 13th, Birmingham; 19th, 20th
and 21st, Walsall; 26th and 27th,
Blackburn; 29th, Hampton Hill.

DECEMBER.—3rd, Kingston; 6th,
Wimbledon; 7th, Clapham Junction;
10th, 11th and 12th, St. Leonards;
17th, Richmond; 20th, Grovedale;
31st, St. Leonards.

*Vacant dates are rapidly filling
up. Early enquiry is desirable.

Palmistry Simply Explained. With
numerous Diagrams. By James Ward.
Price 10/-d.

SPIRITUALISTS' NATIONAL UNION LTD.

THE NINETEENTH ANNUAL CONFERENCE

Will be held in ST. PAUL'S SPIRITUALIST CHURCH, Alma St., Halifax, on SATURDAY, JULY 2nd.

CONFERENCE TO COMMENCE AT 2-30 PROMPT.

CONSULTATIVE CONFERENCE in ST. PAUL'S CHURCH on SUNDAY MORNING at 10-30.

Subject: "The Seven Principles of Spiritualism." Mr. G. F. BERRY (President of the Union) will introduce the discussion.

MASS MEETINGS in the VICTORIA HALL, HALIFAX.

Afternoon at 2-30, Evening at 6-30. To be addressed by

Sir ARTHUR CONAN DOYLE and other prominent speakers.

Tea provided on Sunday Afternoon in St. Paul's Spiritualist Church.

THE BRITISH MEDIUMS' UNION.

The ANNUAL PICNIC to HEATON PARK will take place on SATURDAY, June 25th.

Meet at Main Hall at 3 p.m. Tea at 5-30 p.m.

All Members and Friends who intend coming please send P.C. to the Secretary, who will make arrangements for catering.

MIDDLETON SPIRITUALIST SOCIETY, GILMORE STREET.

SATURDAY, JUNE 25TH, Mrs. BARNES (of Gorton) will conduct a FLOWER SEANCE.

SILVER COLLECTION in aid of ROLL OF HONOUR FUND. Doors open at 7, commence at 7.30.

SUNDAY, JUNE 26TH, at 3, 6 and 7-45, MR. BREMNANT. MONDAY, JUNE 27TH, at 3 and 7-30, MRS. BARNES.

Owing to the SALE OF BUILDING, QUEEN'S CHAMBERS, 5, JOHN DALTON ST., MANCHESTER, MR. GEORGE VERNON, the "Manchester Magnetic Healer" and Medical Herbalist, who in the past thirty years by the aid of his Spirit Guides has cured hundreds of so-called incurable cases, will conduct his business on and after MONDAY, JUNE 27TH, as under:

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Hours, 10 to 4. Cars from Market Street, Nos. 32, 34, 36, 37, Fare 1d.

Miscellaneous Advertisements.

(NOT DISPLAYED).

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NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamps to the value of 3d. be forwarded with the information.

SALE SPIRITUALIST CHURCH.—MR. DAWSON, Secretary "pro tem.", 16, Friars-road, Sale.

SPIRIT TEACHINGS.

To all those that Hunger and Thirst for SPIRITUAL FOOD, each Fortnight will be sent in Letter Form a part teaching, RECEIVED from one of the Apostles of THE CHRIST OF CALVARY, from and of the many teachings Received during the past Ten Years, from MOSES, the Prophet, Seer, Teacher, RECEIVER and GIVER of "THE COMMANDMENTS," the Harbinger of THE CHRIST OF CALVARY, the Apostles, Peter, Stephen, Phillip, Nathaniel, Thomas, Jude and many others, including Those who helped to ADULTERATE the ENGLISH BIBLE, that in Repentance, THEIR WITNESS might be sent to the whole World. — ADDRESS, The Receiver of the Spirit Teachings. ENCLOSE POSTAGE. Full Name and Address (state Mr. Mrs. or Miss, Rev. or Title) to

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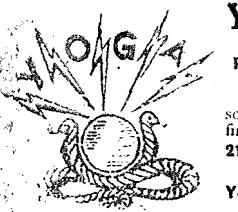
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